I playne Piers which
can not flatter
A plowe man men me
call
My speche is fowle / yet
marke the matter
Howe thynges mayhap
to fall

Geo. Steevens

IPiers plowman followyng plou=ghe on felde, my beastes blowing for heate, my bo=dye requyrynge rest, gapynge for the gayne my labours gan me yelde, vpon the plowgh beame, to syt me thou=ght it beste, agayne the hayle I lened, my face to heauen I cast, to that greate Lorde aboue, my buckeler and my shelde, who al=ways after labours sendeth ea=se at the laste, because I tell you playne without rest nought can endure, thys lorde him selfe first the darke dyd frame and make. Fyrst of all prouydyng the com forte of his creature, before that thynge earthlye hys forme and shape dyd take, cómaundynge the night for euer al labours to

abate, that wery wozkemen al
theyz bones might ſalue & cure,
to ſerue theyz lyuing God with
out ſtryfe oz hate. Then doth he
make the lyght foz labours and
buſy care, the firmament he fra-
med betwixt the waters twayn,
the ſees, the earth, the erbes, the
trees, the frutes, bzyght & fayze,
the ſonne, the moone, the ſtarres
foz our pzofyte and gayne, the
fyſches in the floddes, the byzdes
in the ayze flowynge, all kynde
of beſtes, and man as lozde and
ruler, thē reaſeth he eftſones an
Jmage to mannes doynge, he
knewe full well the labozs to mā
afoze appoynted, thoughe at the
fyzſte a whyle of good & bad not
knowyng, man led a careles lyfe
in innocency then graūted, vnto
the tyme that Eue to the old ſer-
pent aſſentyng bzought him into
bondage

bōdage, vile labour and trauell,
which skarcely nyghte restrayneth the body sore turmented onles the womanes sede be bote vn to our bale. This seede to Nohe than shadowed, reliffe to no man can fynde, with comforte of the grape, and shipp that saued some euen those that hym beleued, & wold not styll be blynde, al other then were dyenshyd not regardynge goddes dome by bringyng bull to yoke, ye broughte in mykell ease, happy therfore be he, a saynt he myght be shryned, yf euer pore plowmā of pope myght get the keys. But wel I wot and I durst towt, why this good mā and other from Nohe to Christe, and all the rest were vnholy and prophane, because they were maried aye, & knew not of that gere, whych of alate, by Christes mate

dyd bryuge in mykell gayne.
yf Peter had ben founde, in scrip-
ture founde, or Paule to had a
wyfe, nether shulde haue be saint
I do you waraunt, not yet thys
thousande yere, suche holynes it
is to lyue wyueles, and herefore
do they stryue, death it is to saye,
that a preste maye, haue wyfe in
any case, though he burne, thou-
ghe he boyle, thoughe he tomble
the tayle, as Astalande dothe in
Maye, a Sodomite tho he be, &
in beastly buggery, hym selfe he
muste nedes solace, but let them
go on styll an whore huntynge,
as they wyll and let no man saye
naye, the careles carios shal ende
the stryfe ones of thys ye maye
be sure. In the meane season it
wyll be lytle reason, goodes and
lyfe to daũger aye, let them kepe
frō our houses, and shape vs no
hoodes

hooddes and take this poppyshe playe. It is no artycle of my beleke, thoughe the preste hange it on hys sleue and publyshe it in courte an assyse. It makethe me oft of court to be doste, lest I my selfe accuse, for I wold not swere for my greate graye mayre, that prestes can so hyghe ryse, to doo of man, which now & then of nature wyll his course yuse, but let it go, God chaungethe it not so thoughe new beleffes they deuise whyche haue al wolde, in blyndnes holde, & Antychristes abuse. Consyder o kynges & Princes dere for you we toile and labour consyder I saye eft sones, nowe your flocke how that ye lede you shall make answere, for al defaultes, lewdenes and yll honoure eyther myght ye fyght on Chrystes syde, who is our guide & hed

or elles youre wepons whet and
sharppe to mayntayne poppyshe
sayes and how lothely a thynge
is a chrysten kynge, to be Anty-
chrystes protectour, we strywe not
for the name whome all men hate
for shame, for hys forged kays,
the prelates wyll him mayntayne,
as theyre cheffe captayne, so long
as they haue possession, of them
dyd he sprynge, to him wyll they
brynge, what so euer the hande
can fynde, rather then he sholde
perysshed be, in hys decrees and
lawes canon. Therfore do they
burne, agaynst the course of kind
which wolde do them good, with
theyr hart bloode, yf they coulde
take it so, to call them out, of that
Sodomiticall rowte, that helly
synfull nacyon to bryng them to
lyght that shyneth bryght, which
the scrypture leadethe to. I hard
a tale

a tale of late, howe a captayne cam to prate, and set a rauen in colours ryche, wyth many blacke byrdes hym aboute, who his consent sholde vtter oute, an hart of no smal pryde, his vncleane cage began to speke, the rauen dothe open hys beke, and saythe I am Raffe, the lytle knaues standyng by, so am I, so am I, euerych one they cryede. Thus playe the prestes withoute doubt, al the world throughout the pope to counterfaite, marke theyr lyfe, marke theyr lernynge, marke theyr order and euery thynge, and yonge yong popes they bene lyche, they lose they bynde, they haue bothe swoorde and keys, after the same kinde that olde Raffe had of late I thanke my Lorde God the lyuyng Lord for euer, that he hath geuen me grace to fle the Sodo-

myte, I was longe in her lore, but I thanke my god the geuer I haue escaped Sodome, and in god is my delite I speke it of no rage, but as I wyll answere make, so theyr owne selues be not Judges, in theyr owne cause and matter, for then agaynst the dred full daye, wyth clere hart I wyll it vndertake. All this whyle me thought I slept, but the boye can prycke his beest. Agayne I take the plough in hande folowynge myne honest labour, tyll nyght commeth on, and sonne goynge downe causeth me to cease. In the meane season, I tosse many thynges, as I were of porte and hauour, when I came home, all that nyghte longe, I coulde not slepe a wynke, a boke therfore I toke in hande, my selfe somthynge to ease, wheri I wrote of sun-

dry

dyr ryte, as my hart doth iuge & thynke. Aboute thre yeres paste when I Piers scripture myghte reade, and render and reporte to my wyfe and to my barnes, it se-med then a goodly lyfe a houl-hold then to kepe and feade, both with broth and bacon, and bread of the Byble, to tel forth Christes trade, and trade of oure christe-nyng (before were we called chry sten, and knewe of Christe no-thyng) then was I syr, then was I father, then was I shepherd and all, then nothinge fayled vn to my byddyng, nether in boure nor hal, my wyfe for my wysdom dyd counte me her hed, my chyl-der theyr father, my seruauntes theyr syre, then al did obbaye me in the feare of the lorde, more the for meade or hyer, thys pleased the lorde I dare recorde agaynst

the

the poppysshe pyes, which clatter in the kyrke, and cannot worke nothynge that good is, whyche had dyssputte in harte, that we to Christ dyd starte, leuynge theyr combred rydles, and cryed as theyr fathers dyd before, out, out alas, therfore all the worlde folo weth hym, and hys, seinge vs of the lewde fee, breke into heuen so violently, whiche they were sorye for, but of the herdes thei recked nothynge, beyng occuppyed wyth other thynge, as gentlemen and other, for the fleshlye fathers coulde bost that none of the pro-myses nor the Pharisies were founde faulty herein, but onely the rascall sort, that knewe not the lawe, lyued synfull and cur-sed therfore sayd they playne, we wyll haue it in agayne, frome these poore knaues, that are so

wood

wood, trowe these harlotes ydye
that Chriſte wolde with saue to
dye, for such a prophane begger
ly blode, but comfort ye ye plow-
men, fyshers, tylers, and coblers
Chriſte our kynge was a poore
man, as zachary before prophy
syed, and he him selfe sayth, that
foxes haue dennes, and byrdes
of heauē nestes, and mannes son
hath not, where to lodge his hed
And he blessed the poore men so
they be poore in spirite, sayng
that theyrs is all redy the kyng-
dome of highe heuen, and wo be
vnto the ryche for they haue
their comfort in this world. Chri
ste sayth agayne in Marke, hys
wordes sowen in ryche menns
hartes bryngeth furth nofrute,
for the dysceytfullnes of ryches,
and the busynes of thys worlde
cloketh it and marketh it frute-
les

les, this knewe our popysshe pre
lates full well, when they tynde
that gentleman, and busy occu=
pyed merchauntes are sober dys
crete and wyse, they wil not raile
they wyl do no skathe, but I wil
tell you a newe tale, go to all ye
ryche of heapes, wythe all youre
horned prelates, wepe an howle
for the mysteryes that shal come
vpon you, yf there be no other
thyng to laye in your waye, this
I am suer ye cannot denay, that
ye haue lyued in delyte and plea
sure you haue fed at your hartes
lykynge, as agaynst the daye of
slaughter, ye haue condempned
and slayne the Just, and he hath
not resisted you. Remember that
terrible example of the ryche mā
& porelazarus. And I say again
to you poore caytyffes, there is
an other worlde besyde this, and
we

we can paciẽtly abyde the lordes
workynge, there is no sede can
brynge greate gayne but he be
deed, thys we se playne in oure
yerely sowynge, besyde thys we
paciently abyde. vii. monethes
lõge, tho we suffer at home much
hunger and wronge, oure whete
or we can gether why sholde we
not than. goddes workynge ken
in sauyng vs with then, yea here
me dere bretherne hoggeherdes
sheperhedes and all youre sorte
dyspysed, hathe not God chosen
the pore of this world, to be rich
in fayth, and heires of the kyng=
dom, whiche he ꝓmised to al thẽ
of whõ he was loued, that howe
can youre bysshoppes hate then
thus pore and be the Apostelles
successours, for they did comfort
the pore all wyth these and lyke
wordes, as they can fal agaynst
the

the ryche in towers, are they not the ryche that excersysseth their tyranny vpō you, and they hayle you to theyr iudgemente seates, and the same ar they that speake euell of that good name whiche is named vpon you. Paule calleth thē Idolators only because they gape so much vpon goodes And Christe him selfe sayth', no man can serue two masters both God and ryches. And agayne it is harde for a riche man to enter into heauen, as a Camyll to go throughe a nedelles eye, yet dothe the prestes flatter them, & saye that they onelye maye haue goddes worde, whiche is called his kyngdom, that they all together may playe the part of cut my curre, that kepeth my fother safe, which neither wyll eate any haye hym selfe, nor suffer any cat

tel

tel that bzeketh loose to eate any thynge thereat, thus do they all conspyze agaynst the Lozde, and his Chziste. The byshoppes geuethe bzybes, to holde Chziste downe. And vp starte the knyghtes of the Sepulcar. This sheweth that they haue the fayth of Chzist in vayne opynion, oz elles wold they iudge Chzistes flocke a ryght without regarde of pson Alas do ye not se that Chzist wil not be kept in graue, howe longe do you striue agatnst the streame and spozne agaynste the pzycke, what haue you won this. xx. yeres, by burning the wozd of God and the inayntayners thereof. It spzyngeth and spzedyth by pscution, lyke the palme tre, that cannot be ouercome with bozden and thoughe you treade it vnder your fete, and iudge it vnwozthy

ly, at length it shall beate downe
you and condempne you, bothe
great and small to endles damp-
nacyon, and laye vpō your necke
all the innocent blode that hathe
bene spylt syns Stephen the first
martyr to Rycharde Hunne, whō
ye murdered in lowlers tower, &
all other that shall folowe after
to ỹ worldes ende, Moyses by ỹ
mouthe of God cōmaunded thus
that we take hede lest that we lose
oute soule, forgettynge the won-
derous workes that he hathe
wrought in the dayes heretofore
but ỹ we shall publyshe thē forth
styl, to our chylderne & posterytie
for euer. Agayne he sayth, the
wordes that I do cōmaund thys
daye shalbe vpon thy hart, thou
shalt reherce them vnto thy chyl-
dren, and speke of thē when thou
sytteste in thy house, when thou
walkeste

walkest by the waye, when thou goyste to slepe, when thou rysest agayne, then shalte thou bynde them as a sygne about thy hand and they shalbe a remembrance betwyxte thyne eyes, thou shalt wryte them vpon the postes of thy house, and in thy gates, that thy god be at no tyme forgotten for all them whiche counte the it not good to knowe God be they prestes be they prynces, God geueth them vp into a reprobate mynde, to do the thynges that ar not comly, fylled with all vnrightuousnes, fornication, craft couytous &c. but our prestes are wyser than Moyses, the Christ, or his Apostles, for they were glad whe by any maner of meanes, the gospel was publysshed, were it by contensyon or other wayes, saith Paule, Philip. and

where as Johñ was carnall, marke, and sayth we haue kound a man castynge out deuylles in thy name, but we haue kozbyddē hym because he koloweth not vs and of that ground perchaunce kozbyd vs to name Chzist in his wozde, Chzist him selfe answereth playne, kozbyde him not, koz no man that wozketh any thing in my name, can strayghte speke euyll of me, but oure pzelates cleane contrary, to hynder Godes wozde wyll not stycke to dye because it vttrethe theyz Apocrysye, and distroyethe theyz papystrye, and the Antychzisten Idolatry, our king sheweth to be hard to stop this truth Moze lieth ded Rochester, Kozest, and the obsty nate nacyon, the cheke pyllozs of the hyperous generacion, heare ye therekoze. O, ye kynges and

vnder

vnderstonde ye that I iudge the earthe, here I saye and feare for you, beinge offycers of his king dome, haue not executed trewe Judgement nowe of late, you haue not kept the lawe of rygh tuousnes, nor called after ẏ wyl of God, oryble, and that ryghte sone therefore, shal he appere vn to you, for an hard Judgement shall they haue that beare rule. Merci is graũted vnto the pore but they that be in auctorytye, shalbe sore punished, wherefore set youre luste vpon my wordes saythe the lord. And inbrace my sonne, lest ye peryshe oute of the waye, for God that is lord ouer all wyll accept no mannes ꝑson nether shall he stand in a wayte of any mannes greatenes or po wer, for he hath made both smal and greate, and careth for all in

like. Remembre what Christ the sonne of God spake vpon you in the Gospel, which wyll not come to this great feast or food of our soules, vnto the which ye ar ofte called, and all thynges made redye for you, after ye shalbe all slayne sayth Christe, and youre cyties dystroyed, the kynge shal sende his seruauntes into the hyghe wayes, and they shal gather to gether good and euyll. As Mathewe saythe, that is all those same beggerly byllaynes vnder the degre of gentlemen, & as Luke declareth is the poore and feble, the lame & the blynde, gathered furth of the highe wayes, and from vnder the hedges, where you maye lerne that the iudgement of God, and the Iudgement of man are so cleane contrary as heauen and earth, light and

and darknes. Oh alas that euer ye durst so highly aduaūce your selfe to deny to come to this feast ye alas, and oh alas, that you ar so bolde to put forth in pryntе in your proclamacions to be a slaū der vnto you, throughe oute all christēdom so long as the world lastethe, that the meate of thys feast is so daungerous to digest and poyson to poze folckes, and forthermoze to gyue charge that no maner of boke of christen relygion, the dayntes of thys feaste sholde be broughte into youre coūtre of Englande, hauyng the name yet of a christē Realme, the matter sholde somethynge haue better bene hādlyd for the name sake, thoughe you all abhor the thynge, durst euer the pope wrīte suche blaspheuy Amend you ar admonyshed, what go you a-

bout to extynguisshe the name of Chzist, be cause he is pooze, lyke as you haue banysshed al ỹ pozemẽbzes from the pastozs & foode of theyz soules. Ah was it not ynoughe and mozethẽ ynoughe that you so highly aduaunced your selfe aboue God, that you durst wyth gryselypaynes, fozbyde the wozde of God to Gods owne people, and to take that awaye, with thzeatenynges of bitter tourmentes, which the sonne of God our sauyour Chzistedid gyue vnto his, confyzmed wyth his owne hart blode, when wyll you repent, is there no chzisten hartes amonges you, ozelles are ye become wyser then chzist that you can teche his lozeby poure bokes, better then he coulde him selfe, and his holye Apostles, oz rather because ye walke not in

the

the wayes of Chriſt nor the trade of the truth taughte in the ſcrip-tures, therfore dare ye not ſuffer the boke of lyghte to go a brode, but you are cõpelled to ſette forth peces and patches with youre o-wne gloſes, but he that walkethe in the path wayes of fleſhly dark nes, wyll not come to lyghte leſte hys workes be reproued, but loo, knowe what I ſhall here of my hardines, thys fellowe is not for our profyte, yea he is cleane contrary to oure doynges, he che kethe vs for offendynge the lawe and ſlaundereth vs as tranſgreſ-ſors, of all norture & gentle kynd nes, he maketh his boſte to haue knowledg of god, yea he calleth him ſelfe the chylde of god, he is the bewrayer of oure thoughtes, it greueth vs alſo to loke vpõ hi, for his lyfe is not lyke other men

neg

nes, his wayes ar of an other fa-
hyon, he counteth vs but vayne
persons, he withdrawe th him self
frō our wayes, a frō filthines, let
vs examyne hym with most spit-
full rebuke, & turmentynge wyth
feteryng and the racke, let vs con
dempne him with moste spytefull
death, but the soules of the righ-
tuous are in the handes of God.

And the paynes of deathe shall
not touche them, in the syghte of
the vnwyse they appere to dye, &
there ende is taken for very dyst
ruction, but they are in rest, you
do persecute the flocke of Chriſte
dayly, and slaye the shepe almost
so faste as euer dyd the heathen,
howe can you call youre selues
chriſtē men, they do profesſe chry-
ste, whome ye do thus kyll, and
dothe refelue al the workes of the
Byble, so that you defer onlye in

your

youre gloses. My god in whome my hope only restythe, thou wylt not cõdempne vs, I trowe thoughe we do not vnderstand al thy secrettes muche lesse ought we to dye because we can not vnderstande al mennes sottletes, what yf I cannot vnderstand ỹ secreat mysteries of Daniell, what yf I can not vnderstande howe Antechrist shalbe dystroyed withoute handes. what of the graftynge agayne of the Jewes: of dystruction of Gog and Magog. And the commynge of Christ at the laste daye, Enoche and Ely goynge before him, what and yf I cannot vnderstãde your mystery of transsubstancyacion, or accydence, wout subiect, which was neuer thought to be necessary because nether any of the pphettes nor yet any of the Apostelles, did

teche

teche the same in anye worde of theyr wrytynge, specyally seinge that Christ who left not one drop of blood vnspent, and not to shed forth of his blessed body, dyd not ones name it, how can we thynke that he lefte suche wordes vnspoken, as myght be worthely cause of our dampnacyon. And yf we be rychely ynoughe saued by the knowledge onely that we haue in his scriptures, howe dare you be so bolde to condempne, whome god saueth. It is god that saueth and iustyfiethe who is it that cõdempneth, euery one sayth John that beleueth Jhesu Christ to be cõe in the flesshe, is borne of god we beleue him to be thus come, as the onely saluation of the world, therfore we nothynge doubte to haue god on our syde, and yf god be on our syde, who cã be against

vs

vs whiche spared not hys sonne but hath geuē him selfe for vs al, howe shall not he with him geue vs all thinges, also who wyl laye any thyng to the charges of gods electe, it is God that maketh righteous, who wyl thē cōdēne: it is Christe that dyed, yea rather which is rayled vp agayne, which is also on the right hande of God and maketh intercessyon for vs, who wil seperat vs frō the loue of God: trouble: or anguische: persecutyon: or hunger: or wyckednes: or perel or swoorde. As it is wrytten, for thy sake are we kylled, all the day longe we are counted, as shepe to the slaughter, the tyme shall come and euen nowe it is at hande, when the righteous shall stāde in great stedfastnes against suche as haue delt extremely with them, and hath taken awaye thyr

labores

labourers, whē thei se it thei shal
be vered wyth horryble feare, &
shall wonder at the hastynes, of
so soden health gronynge for ve
ry distres of mynde, and shal say
within thē selues, these are they
whiche sometime we had in dery
syon, and iested vpon, we fooles
thought theyr lyues very mad-
nes, and theyr ende to be without
honour, but lo, how they are cou-
ted amonge the chyldren of God
And their porciō is amōges sain
tes therfore haue we erred furth
rt the waye of truth, the lyght of
ryghtuousnes hathe not shyned
vnto vs, and the sun of vndersta-
dyng rose not vpon vs, we haue
wearied our selues in the waye of
wyckednes, tedyous ways haue
we gone, but as for the waye of
the Lorde we haue not knowen
it, but the ryghtuous shall lyue
for

for euer. And theyr remembraūce with the hypocrite &c.

Seynge then that we poore plowmen are not, so vtterly dyspysed of you, as we are in thys worlde, for the whiche cause, I haue vttered so many wordes for to shewe playne, be we neuer so poore yf we labour to knowe God he wyll offer him selfe to vs, and take vs as hys owne, howe can we suffer still to be shut from the knowledge of him, whome, in so many outwarde sacramentes & in outwarde man we do profesſe seyng that to knowe him is euer lastynge lyfe, and to be ignorāt of him is the iuste cause of damy nacion. And seynge that no man can worke wythoute the instrument of this occupacyon, nether is he anye man of scyence, that knowethe not the rules belong-

ynge

ynge thereunto, why or by what reasone can you take frome the poore Christen man hys instrument, his rules, yea his buckeler agaynst the fyrye dartes of hys ennemy, his sworde to fyghte agaynst all spirituall powers, his lyfe, his hope, his sode comfort & al to gether, why shal christ this heauenly doctor and techer why che can frame heuen: be refused and earthly teachers obtayned, he onely can teache suer thynges because he is euerlastinge wysdō of his father, he onely teachethe holsome thinges the only autor of mens health, he only can performe that thynge he hathe promysed, & taught, because he only is of like power with his father, and he is expresse & playne substance of the godhed, in whome al ryches of knowledg, of health

of

of comforte & saluacion only re-
stethe and leaneth and are layde
vp. Christ saythe come vnto me
all ye that labour and are laden
and I shall refreshe you.
Who dare be so bolde or madde
to saye or thynke that Christ dyd
delude vs poore people, and dyd
speake so darkely that onelye a
fewe byshoppes and Lordes of
the kynges counsell can vnder-
stande, whiche byshoppes all mē
se to be so contrary in al dysguy
synge, mysorder and, dogged,
lyuynge, vnto Peter and Paule:
that nedes we muste confesse the
one pertyeto be nought. As for
the lordes many of them are but
meanly studyed, as we poore mē
are, and som other leaneth as the
byshoppes leadeth thē. And that
is wel percepued when at one per
lyament we haue but thre sacra-

mentes, and in an other we haue
vti. some tyme must the worde of
god be good for al mē, some time
but for ryche men, some tyme all
bokes and prechinges are permit
ted, whiche are not agaynste the
manyfest worde of god, and now
no man nor woman or other per=
son, I skarsely vnderstand what
it meanethe, for God created but
man and woman as reasonable
creatures (I know not who made
the thyrde parson) but if wil haue
any maner of boke of the christen
relygyon, it must come frome be
yonde the seas, although it only
or principally shold beate downe
the great Antichrist of Rome (the
father of byshoppes) for here in
Englande be so manye of hys
whelpees, that eyther we cannot
wryte agaynst him, or ells whē we
haue wrytten agaynst hym, oure
bokes

bokes and we are both in daũger of there tethe. And the pooze Pzynter also whiche labozeth but foz his lyuynge, is cast into pzisō and loseth all he hath which leameth bery soze. Agayne chziste cōmaũdeth his disciples to go in to the hole wozlde and pzeach the gospleto euery creatur, nay saith my lozde byshoppe we wyl sende to euerye creature a lytle booke much e better foz them, then the gospell, saynge there is no remedye but some what must be done wherin they shal be taught to beleue of vs, oure wozdes, oure saynges, our. vi. Artycles, and this is good ynoughe foz pooze knaues of the contre, and it be red by a pzest that skant cã saye his Pater noster, o blynde guyde muche wozse then of the olde Pharisees foz they sat alwais in the seate of

Moyses and taught the people,
what god by the mouth of Moy
ses cõmaunded them to do, how
are ye so shamles to dryue this p
fession so comon vnto all by the
wyl of god, vnto a fewe whome
ye wyll appoynt, what reason is
this, seyinge we poore men are
bought wyth the same blod that
thou arte thy selfe, seyinge that
baptisme & the other sacramẽtes
are equally common to vs all,
we haue one and the same God
in heauen, one father, one hedde
and we are all one body lokynge
by hope for immortalytie & euer-
lastynge lyfe, only the rewles &
doctryne shalbe shut vp for a
fewe whiche maye by theyr po-
wer, & must by the order of theyr
synful lyuynge, make them glo
ses and noses of waxe whyche
ways as shal serue best for their
noughty

noughty purpose. I am wel dis-
posed to talke with youre father
hoodes my lordes wyth bothe
swordes, yf you can temper your
selfe to kepe youre swordes in
theyr shethes, but the scripture
I dare not medle wyth, because
ye haue forbydden me it, wolde
god your olde father saynt Ber-
narde, or saynt Fraunces were
on lyue, who muche moued by
this text of preaching to al crea
tures made a sermon to byrdes,
then wolde he take my parte, but
it forsethe not, I haue an other
Barnarde, who is worthi to opē
your mastershyppes the gate, be
cause we poore men are vnwor-
thy, one of your owne prophetes
whiche hath ben bothe at Jeru-
salem & at S. Katherins moūte
gangyng his holy gates of holy
pylgrymage called Barnarde.

Moyses and taught the people,
what god by the mouth of Moy
ses cõmaunded them to do, how
are ye so shamles to dziue this p
fession so comon vnto all by the
wyl of god, vnto a fewe whome
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doctrine shalbe shut vp foz a
fewe whiche maye by theyz po-
wer, & must by the ozder of theyz
synful lyuynge, make them glo
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gangyng his holy gates of holy
pylgrymage called Barnarde.

hedenbacke the deane of magē
tium whiche founde out manye
fyne relyques, that you maye
knowe him to be your owne and
no counterfaite, he founde oute
both the armes of saynt George
and of twenty mo, the great toa
of saynt Christopher, saynt He-
lyns thombe, and a crosse that
the roode is made of, the basene
wherein Christe washed the fete
of hys dyscypples, the whyche be-
inge prynted but in wax, and the
pryntē only cast into the see, had
as muche power as Christe had
to make the ses calme, I trow ye
smel hym nowe to be one of your
owne nest, by all these good to-
kens, yet here that he saythe by
youre lackynge the knowledge
of the worde of god, and therfore
suffrynge the synnes agaynste
God to be vnpounyshed, vnto
what

what monster shall I comepare
suche prelates sayth Barnarde
truly they are lyke the master of
a shyppe, slepyng in the myddes
of the ragynde floddes, and by
his neclegence lesethe the helme
in the middes of the tempest and
lyke ỹ captayne of a fortresse lac-
kynge all maner of wepons, and
Artyllauy to daunger his enne-
myes. And lyke a dome dogge
standynge by the flocke and cā-
not barke, as ỹ watchemā with-
out his bell or trompell whereby
he shulde gyue knowledge, thys
is euen the pastor beiyng but an
Idol not doinge his duty in fea
dinge of his shepe, yea they may
be well compared to the mocste
wastynge worme, and as he fine
ly nameth it, mordacissimo ver-
mi, which breadynge in the in-
warde parte of the woad by lytle

and lytle waſtethe the hart thet-
of, and it thus eaten commeth
prophytable to nothynge after
warde but to be caſt into the fyre
and lyke the moothe whiche ea-
teth the garment, and maketh it
profitable to no vſe, thus you by
lytle creppynge into the hartes &
coſcience of men, whych oughte
to be the temple of God, hathe
made it, and your ſelfe kette fyre
brandes for the helly furnes.
This is the euyll whiche frome
the begynnynge hath dyſtroyed
Chriſtes religiõ, nether haue we
fallen there fro, as yet by a
ſoden Ruyne, but only by the ne
cligẽce of the miſcreãt! prelates.

For whyles that the accu-
ſtomed vertues, and vſages of ỹ
primatyue church doo thus de-
caye & vices do grow & crepe by
lytle and lytle: Chriſtendome is

thus

thus mysserable decayed.
Agayne a lytle after who dothe not se, how the golde is dymmyd and hath lost his shinyng bryghtnes, for the life of the prestes was wont to be glystringe in vertuos but nowe it is so wycked and deformed, with the fylthe of vyces, so dymmyd and darked wyth secular busynes, that the habyt of hollynes is nowe chaunged into the fylthe of many crymes. The stones of the saunctuary are skatred almost thorough al kyndes of vyces, in the corners of al streates they gyue great cause of slaūder vnto the comon people, by there euell examples, so that the lorde dothe worthely complayne of them by Ezechyell, my house of Israel is torned into drosse, al these are brasse tymber and iron, and layde in the myddes of the

fornace

foznace, foz thys greate babulon
saythe youre man Barnarde, is
cleane fallen away from holynes
and vertuos, whiche were in the
pzymatiue church, and it is made
the habitacion and dwellynge of
deuelles, and the cage of all vn-
cleane spzytes, and of al vncleane
fowles, whiles there remaynethe
in them, both fleshly and spzitu-
all vyces, oh howe many of them
goythe a whozynge at this daye,
wyth the woman that is clad in
golde, and hathe the golden cup
ful of abhominacion in her hand
This woman saythe Barnarde
be tokeneth the ambytion and co
uetousnes of the clargy the whi-
che vyces, are moofte fylthye at
this daye, foz they al loue bzybes
& rewardes, & haue gotte ỹ trade
of Simon Magus, they studye
auerye frome the pzeft to the pzo
phet

phet, yea they all eyther by them
selfe, or theyr proctors, do seke ho
nours, by price prayer flatterynge
or thretenynges, this it is writtē
thei cheffeli passe al seculer, leued
and worldly men, thei haue forget
the common whereby they haue
professed the cōtēpt of honors & ry
ches & al worldly thinges, but they
do requier all these amlysously
and gredely, they can be content
wyth no staye, no ende of theyr
gapinge for honors, which is the
most shame of al they drowen thē
selues in worldly stryfe and wrā
glynge euer clympynge, to the
hyghest dygnities. And at lenght
fall downe wyth mooste greuous
ruyn, marke howe lucyfer for on=
lye this vyce was cast downe frō
the holi compani of the Angelles
in to the pyt of hell where he and
his complyces were brent wyth
fyre

fyre from heauen for his Ambi-
cion, for this Dathan lykewyse
and Abyron the yearth dyd swol
lowe, and they went quycke to
hell. Ozeas the kynge was stryc
ken with lepracy, because that of
pryde he toke vpō him the office
of a preest. Jason lykewyse bothe
malycyous, and a symonyall (for
the one cannot be wythout the o-
ther (and dyed wretchedlye, but
marke whome you followe, vere
ly lucifer, which desired lyke sete
with God. oh how many of you
followe his steppes this daye yea
howe fewe of you do escape and
do other wayes: but marke, oh,
you myserable sorte, whome it is
that you followe, is not thys the
hyll ye stande vpon, the which an
Angell claymed and was made
a deuell. O Ambition thou sub-
tle euell secret poyson pryuy peste
lent master of myscheefe diseate

and craft mother of Ypocrisy the father of enuye, father of debate, the originall of vyces fountayne of crymes and wyckednes, the mouthe of catyrpyller, consumynge all hollynes, the blynder of hartes and conscyences, tornynge into diseases, and worckynge by medysen into syckenes Ah the example of our sauyoure is fare contraye to vs, which did eschewe and a voyde the hyghe dygnitye of a kynge, and suffered pacyenly the payne of deth but alas for shame, we passe thinges with deafe eares, and we wil not vouchesafe to be subiect to no preceptes nor lawes, but we brast forth and broyle, puft vp ambycycyously aboue measure, we practyte manye matters, we do inuent strange wayes neuer harde before, furthermore a tokē of ex-

of extreme madnes, where Igno
raunce & lewdenes is the gretter
And moreouer euydent there is
more proude and shameles arro
gancy, we flatter oure selues by
the holynes of our estate, we are
proude of oure highe auctority,
trustynge muche to oure dygny
tie, not the chayre maketh holly
but the lyfe and maners, therfor
of the office of the hyghenes of
these stowte clarkes must know
that they haue no lycens to syn,
but a playne necessytye to lyue
well, and holyly, neyther maye
thys (O fathers) your hyghe dig
nytye seteth you not at lybertye,
but ye must moortyfye rather and
kepe you lowe consyderyng how
greate daunger hangethe ouer
youre headdes, and yf your lyfe
be anye hynderance therto, what
is hygher then paradyce what

is

is more safe and suer then heauē
yet dyd man fall from paradice
and the Angelles frome heauen,
to be the examplē of the postery-
tye, that nether the hyghnes of
places, nor dygnitye graunteth
the suertye, but onely the innocē-
sy of the lyfe, beholde what daū-
ger we are in all, other states the
fault and cryme dangerethe on-
ly the auctors therof. For the sou
les that perysheth it shalbe pro-
mysed but in this kynde of oure
state which be prestes, ẏ pastors
be punyshed not onelye for theyr
owne faultes, but also for sinnes
of other, yea he is condempned
for the sinnes of other peopel, as
the Lord therateneth Jonas his
prophet, yf thou do not speake
that the wycked torne from hys
waye, he shal dye in his syckenes
but his blode shall I requere at
thy

thy hande, what greatter daunger can there be imagined than this, what man is he hauynge his hole wyttes, that wyll so couet this kynde of lyfe, that hys sowle shalbe detted and bounde thrall to hell, yf anye other man treſpas. At the begynnyng of the woꝛlde Cayme thoughe he were wycked, yet had he ſo muche vnderſtandynge, that he caſt away the care of other mens doynges though he were his bꝛother.

And now ſpeake we of ſtraũgers with ſoꝛow, to care foꝛ ſtraũgers with open danger, yonge & olde, lerned and vnlerned, what is moꝛe nyghe vnto madnes, thẽ to pꝛomyſe a ſtrayte anſwere, and accompte of other menes, faultes, whan thou doeſt eyther not ſe, oꝛ elles not vnderſtonde thine owne, thereꝛoꝛe is the charge of

the

Shepherde a perylous and dan
gerous burden for the losse of e-
uery shepe is he in daunger, vn
to whome the prophet sauth: thy
soule shalbe for his soule, o dred
full worde, o terrible sentence, o
Judgement most harde and sore
o thou shepeherde what thynge
doest thou enclyne and offer thy
hed seynge that thou deseruest
so many deathes, as thou geuest
harmeful examples. And also so
oft worthely lowsest thy lyfe, as
anye synneth thorough the ne-
clygence, and myschief of youre
ambycyon is gone so farre that
you do onlye contende for youre
bysshoprikes in wordes, but also
wage battell and fyghte at thys
daye for a bysshoprike whych is
ꝑ most detestable all of other, yea
we stryue so oft and so bytterlye
for suche ware, that we passe and

farre erede lewde persons, & that
oft tymes wyth the slaunder and
teperdy of al the worlde, so vnder
nethe the coullor of Justice, crea-
peth furth wyckednes, for many
of vs do saye though not in wor
des, yet in our dedes we wylgeue
our glory to none other, & whiles
we striue for ỹ vaine & transitory
we lose the trewe, & euerlasting.
So shal our glori ende in shame
We, who for our heuēly wysdō &
knowledge, and the honesty of a
spirituall lyfe are compared to
the sonne the moone and the star-
res, for the abhomynable blynd-
nes of our mindes, and the detest
able enormytie of our lyfe are vt
terly darked and are to all men
to be depryued of lyght. Besydes
this we that shoulde shyne lyke
lyghtes in the worlde are dryuen
to such darkenes, that Symony
whyche in olde tyme was coūted

herely, is now so familyer wyth vs, and so muche oure darlynge, that wyth it we enter the house of the Lorde, couytous is our companyon, Ryot is the master of our housholde pryd is our frēde wantones surfetinge and lechery are vnseperable from vs, slothefullnes cowardyse, the forgetfulnes of god and our selues and of our ende and passage after thys lyfe, all these vyces haue in vs theyr owne pertyculer seate and possellyon appropriate, therfore there is no more hurtefull to the churche of god then oure selues, wherefore there remaynethe for vs mooste greuous and horryble paynes, marke al the prophettes the patriarkes and the course of the holy scripture, and you shall fynde no kynde of men more chastened and rebuked or yet so

sore punyshed, go throughe the scripture and prophettes, & what shall thou here, but that the shep hardes of my people hath trespas sed agaynst me, woo to the shep-herdes whiche skatter my flocke wo to the shepeherdes which fea deth them selues, wo to you why che be rych, which go to the house of the lorde with suche pompe. And so gorgiously, whiche slepe in your iuory beddes, and playe the wantons therein, and manye such saynges which yf they were gathered to gether they myghte cause vs worthely to doubte, yf any of vs sholde be saued which playe the bysshoppes and prela-tes seinge there is so greate threa tenynges, & we are so sluggyshe, so great rebukes, & we so slouth-full wherefore whyles we beyng ẏ greatter lyghtes ar thus darke

ned

ned, nowe is the daye of clowdes and darkenes vpō the miserable face of the whole worlde.

And as Allan lamenteth the euenynge of faythe is come into the world the nyght lyke the confusyon of craft dothe abounde ẏ shinyng light, lucifer of rightuousnes is vnder the bord no coūterfayte shadowe hereof restethe aboue the grounde. nowe nedeth not ipocrysye clokes for to seke syne now may she dysclose al her trinkery of the collore of Justice she neadeth not abeke but boldely may she bost that she hath got ton the maistry, the lawe of vertue is counted wyckednes, vertue vnder the vyce cowcheth as conquered, yea all kynde of vertues are vtterly conquered and banyshed, vnto vyce ar losed the rayes of outragious myndes, &

not onelye vertue lacketh his re-
warde saythe Barnarde, whome
I bryngе in as trewe prophette,
for this he wryteth here thoughe
in other places he be infect wyth
the common poyson of your pyl-
grymages, wyshynge that you
lykewyse myght kynde in youre
hartes, to knowledge and cõfesse
suche truthe as is set fourthe in
the bokes of christen doctryne,
and the newe testamente of
Christe the sonne of God which
you haue condempned, lettynge
you vnderstand ỹ though ỹ hole
boke be full of lyes and cloose a-
gaynst the fayth in Christe oure
only saupour, yet do I not beare
suche hatred to the man or yet to
his boke, that I wold haue ether
of them burned, but what hartes
haue you to the poore men that
wyth theyr laboures daye and
nighe

nyghte with great expenses and charges wyth great danger and perelles, dyd kyrst of all open vn to vs ỹ waye of truth, the worde of god, the lyke of our soules shet vp so muche, as myght be Firste by the fathers the bishoppes kyl lynge Christ, and after made here sy by the pope, and you byshop pes for hym that had not youre most holy fathers marke, to loke vpõ Christes lawes in our tonge & natural language burnyng o- penly at powles crosse the worde of God, whiche is God him selfe whereby also you saye that you can make God, brennynge I say this your cheffe instrument and all oure comforthe, and now con dempnynge it agayne, and as you wolde saye kyrste condemp- nyge Christ him selfe, then these his instrumentes, who peraduen

ture may be appointed as Enoch and Ely vnto vs for they⁊ fyrste brennynge of the scriptures of god now at this tyme into oure Englysshe nacyon, for what can Enoche and Ely doo moze but faithfully to open the scriptures of god ernestly to rebuke syn by the same yea what hartes haue you to vs pooze shepe wherfoze some shall haue oure skynnes plucked ouer oure eares, yf we reade any pece of the holy wozd of god because we are not gentil men, another sozt shall loose bo= dy and goodes at pleasure be= cause he kepethe some boke of Chzistes lernynge wherby he is taughte to loue Chziste, and to lyue chzistyanly, to knowe An= tychzist and to sle chzistes aduer sary, yea generally yf anye pooze lambe bleate, A, A, A, my God

vs the

is the lyuynge God vncreat be-
cause he dyd create all, euerlast-
ynge because all thynges endu-
reth by him, vnchaungeable be-
cause he saythe I am God, and
am not chaunged strayt wayes,
he must be deuoured wyth fyer.
because euery dronkerde, whore
monger Idolater Sodomit as
youre owne man callethe you, e-
uery natural noddy, ponge boye
blynde bussarde lucyfer Cayne
Simonniake fyre brand of hell
and dampned idol, in this great
babylon and Romyshe churche,
wherin this cage of deuelles and
vncleane soules doth leiter, may
when he lyst cal downe wyth his
beckes euen God frome heauen,
create his creator, make god ma
kyng him daunce, eate him, sacri
fyce the son of God, which thing
they haue now substancyally cō-

fyrmed, but wyth outether scripture or reason, by two shauen doctors of the same marke and fraternytie, who are of the antychristes that are gone frō vs but they were neuer of vs, yf they cā thynke in herte that which they do boldely wrytte, but I am suer they thinke longe to haue lerned agayne, yche am not worthey to opē your mastershepes the gate and not onely vertue lacketh his rewarde sayth he, but al lyeth as aslaue or subiect troden vnder the fete of the wycked, and truth in stead of wyckednes is sore tormented the cause of innocent is torned into sinne, and euery wycked goeth cleane from his iudge the which myght prohybyte many are as it were out castes of thys worlde, and dare not shew there faces, but whiche cruelly go a-

boute

boute the dystruccyon of all men
The tyrante of moste power, the
wicked syttehe glorioussye in the
seate of iudgement, and all the in
strementes of vertue semethe to
him fylthy folysshenes, the myse=
rable and carefull vsurer encrea=
sethe infinite ryches, but the ho=
nest harted lyued slenderly and
poorely wythout all glorye.
The matrones all grauitie and
honestie layd apart shalbe dysso
luted in whoreysshe wantonnes,
yet shall the woman with conter
faite chastytie cause to persecute
Joseph the Juste, what nedethe
many wordes, the lawe is gone
from the prestes, Justyce from a
greate sort of princes, cownsell
frome the elders, fayth from the
people, naturall loue frome the
parentes, all reuerence frome the
subiectes, all loue and charitye

from

from the prelates, honesty frome the youth, lernynge from the clargy, knowledge from the masters dyligence from the scollers, from the cytyzens concorde, feare from seruauntes, trewe dealyng from marchauntes, corrage frome the nobles, chastytie from virgens, loue from the maried, paciens frō the poze. O the vnfaythful state of moztal men, and this is all because we are wythout the knowledge of God, all is full of mysery, behold now yt they that haue wysdom and knowledge fayth & Godly vertues, (who are verye rare to fynde and fewe in nomber) were take away what coulde remayne but clowed darkenes, the darke image of deathe and dedly blyndnes, o wonderfull tymes, o wicked manours, o times moste troublesom and ful of care

o reb-

o repzobant ozder, o synfull lyfe
bothe of the people and clargye,
by reason wherof it was spoken
euery hed is heuy wyth sickenes
and euery harte full of sozowe,
frō ỹ soule of ỹ fote to ỹ crowne
of the hedde, there is no health
noz safe place, surely euery hed is
dyseased with pzide, euery harte
frome the highest to the loweste
is made carefull and couetous,
the soles of the feet e are al to ge
ther poluted with fylthy lechery,
so that in euery sayd degre and
ozder there is no health, but woū
des blowes and swellynge stry-
pes, and there is none but can
cloke the wounde of wantones,
vnder the cloke of chastytye, lo
fylthy lechery whither hathe it
not perced: dothe it not clymbe
vp to the kinges thzones, and the
physytions whiche shulde salue

other

other are not cleare them selues,
a pleasaunt shyppwrake, whome
dothe not the poison of couetous
smyte and infect, it neyther ska-
peth the laye fee nor yet the clar-
gy, yet in ỹ clargy it is so muche
the more to be detested and ab-
horred as the substance and pos-
sessions, of the churche is moste
semely knowen to be the goodes
and patrymony of the poore, &
what so euer these men who
ought to be no lords nor possessi
ners or owners but mynysters &
stewardes of the same do gether
& scrape to there owne vse, more
then fode and clothyng the same
is sacrylege and theftyke cruel
tye, hytherto haue I brought
you the saynges of Barnad, be-
cause that you dysdayn that any
poore man sholde teche you with
scriptures, & thynke none other,
but

but we ſhall haue other, youre owne poyſhe wryters, and theſe we wil publyſhe euer afreſhe, onlye for this entent, yt anye of the vtteryng your ſhame, may cauſe you to repent, we began to ſpye youre trechery, vttred by ſcryptures playne.

Then you falſe philiſtians haue fylled Jacobs welles, and ſtopped them agayne. Anſwere to me this queſtyon, ye ſhall not be far from reaſon, you can tel it if you pleaſe, what droue downe ydollatry pardons pylgrymages and popetry, and cauſed it to ceaſe, what gaue the kynge his power and cauſed you to louer, but onlye Goddes wholi worde, whiles you ſtoppe this, full certayn it is you wolde haue him vnder the borde, your blacke byrde coulde ſpreade in the popet of breade,

that

that the wozste wzetche of you al was better by farre, then all the kynges are, that werren purple and paull, his reasons were this full wysely guys.

You knowe where he ketched it, because his holy blessing his blo wynge and hys kyssynge, God from heauen coulde call, the whi che auctozitie I dare affyrme boldly, he had nether of Peter noz Paule, what there oyle is I neuer wyst, but you kynges are annoynted of Chzistе, agaynste his foes to fyght, these antychzi stes hate you both, be they leafe be they loth, I must hit the naile full straycht. They spezade it so far that they wyl make no warre to haue al there bagage agayne, the knaues of oure kynge, hathe spzeade leasynge, to abhomyna ble foz to layne. Johñ Massey

your man, frome Leades be gan,
ſuche ſlaunder for to ſpreade, the
holy byſhope there, and poole
with lowrynge chere, retornynge
then to Rome, cauſed this deuyll
to wrote, as it maye apere ful tyte
to him that hath dome, this hath
bene his worckinge, and foule lur
kynge, againſt .x. chriſten kyng-
es, this legerdemayne, hath got-
ten you great gayne, myter ſtaffe
and ringes. I wold not that you
coulde pyke oute in ſyckenes a-
tale, by vs plowghwagges your
vnder lowtes, thē myght you wor
thely cauſe vs to ſtoupe, whyles
you the candle had put oute, and
leaue vs as blacke as borzoles,
well I wold that were the worſt
that you coulde do to hym, that
durſt tell you more of theſe for
we regardyng your curſeynges,
as we do youre bleſſynges bothe

not worth one pese, but you haue
gotten a sworde, wherewyth ye
make a ferde, bothe good men &
bold, more fete were a shepe hoke
in youre hande or eles a boke, yf
you care for Christes folde, the
worde of God, as the shepardes
rod, the sworde and eke the staffe
that Peter hadde in dede, when
Christe bad hym these fede, and
power to him he gaue.
This sworde temporall, is fete to
kyll wyth all, the shepe somdele
fatte, iny shepparde in the felde
an hoke in haude shall welde, to
take a shepe wyth that, he shal it
tarre, he shall it grease, he shal do
the poore shepe mykell ease, with
outen sworde alas, yf he come to
the shepe a knyfe, and ryd a pore
lambe of his lyfe, this were lytle
grace, a bocherly knaue, thē wold
I saye, pyke the hence gange
forthe

forth awaye, I shall breake thy pate, and I wene ye byshoppes bolde, yf it be trewe as I harde ones told shal haue lyke answer at heauen gate,

Piers can tel you mykel more whiche he kepeth yet in store, to se yf you wyll amende, eles must here suche maner of gere, euen to the worldes ende. Stones sayde the lorde shall beare recorde, yf other wytnes fayle, you kyll the wytnes trewe, God sendethe euer newe, lytle to your aduayle.

Trewe Tyndale was burned, Myles Couerdale banyshed, by whose labors greate, we haue the hole byble, in dispyte of the deuel and truste to kepe it yet, and you with your brall, to make vs thral and loute vnto your becks, haue styred lande and seas, to stynge you lyke bees, and brought al in

poure neckes, we syghe for oure
hony come, goddes worde and
dome, againſt theſe gredi waſpes
whiche ſeke euery hower, when
they may deuoure, and for that
gaines and gaſpes. But lincolen
ſhyre ſaythe full well, the truthe
I do you tell, that ye ſhalbe fayn
at the laſte, wyth donge hydynge
your crownes, and caſtynge of
your gownes, to ſtande ful agaſt
and thou Crome, haſte gotten a
crowne, mete for thy dotynge
yeres, if to thy furred hood, a bel
thou haddeſt ſowed, and a payre
of Alles eares.

Thou foole Sharton, thy ſelf
thou haſt vndon, thy byſhopryke
when thou forſoke, thou myghte
home kepte it ſtyll, and playd the
lorde at thy wyll, and ſayde what
thou lyſte a lone in a noke, but ȳ
blynd byſhope of norwyche, was
a pro-

a prophet belyche, that coulde tel so longe before, that he kylled Abel, and suffred Cayme to lyue styll, for the mayntenance of the great whore.

Good Bylnaye was brunt, who for vyce was neuer shente, his enemes to wytnes, but for Gods holyword, for preachynge Christ only lorde, dyed he wyth mekenes, o that eyther of you twayne, had played Eleazar agayne, for the honeste of youre graye heares, it myght haue semed you ryght well, to haue died for the gospel, in these your laste yeres, why do we the pope hate, only for his names sake, or for his wycked workes.

These brynge you in agayne, cõdempnynge oure kynges dedes playne, more cruelly then turkes yf the pope be raced oute, which

was to fell to ferfe to ſtowte, to ſtable hys decrees, why wyll ye ſtyll, agaynſte Goddes holy wyl mayntayne poppyſhe lyes, yf you burne the newe teſtamente, of any good entent, it wolde haue done ryght well, to haue ſhewed ſome cauſe, or where it is falſe to monyſhe of Errors fell, haue ye nought to ſaye, but tyrãtes play *Stet pro racione uoluntas.* let reaſon ſtand ſtyll, for I wyll haue my wyll, out, out, out, alas, no chriſten boke, maye thou on loke, yf thou be an Engliſhe ſtrunt thus dothe Alyens vs loutte, by that ye ſpreade aboute, after that old ſorte and wonte, you allowe they ſaye, *legenda aurea*, Roben Hoode, Beuys & Gower, & al bagage be fyd, but Gods word ye may not a byde, theſe lyeſe are your churche dowerie, when ſhe was maried to

Anty-

Antychrist, al lyes & Errours in to her he thrust, he gaue them in possessyon, and youre prelates with whole hearte and wyl doth them mayntayne by succession. The dowerie eke ye cal with lies great and small, that patrimony of saynte Peter whiche by youre proctores and by your pollynge youre ipocrisy and dyssemblyng where ye haue gottō wyde, wher in Moyses lawe, the byshoppes did not knowe, no suche lorde-shyppes state, and christ him self for bad the twelue al such lordly rowte, that all the worlde maye se, who that ye be, the proude ad-uersaryes of Christe who wyth braggynge, and wyth lyinge, wyth torment, and burnynge, must mayntain youre hethenesse deuyse, Christe if ẏ he had wolde myght haue had syluer & golde,

& swordes for hym to fyghte, but he forsoke bothe, though Peter were loth, & so taught his scholers straight, Christ bad Peter kepe, and feede his shepe, and wyth hys sworde for bad hym to smyte.

Sworde is no toole wyth shepe to kepe, but for shepardes that shepe wyll byte, me thynke suche shephardes bene to wyt, agaīst there shepe wyth great dyspyte, whome they oughte with there hart blood to cherishe, and kepe alyue, none of Christes apostles were euer so bolde, suche greate lordshyppes to them to imbrace but lowered theyr shep and kepe theyr fold, and folowed Christes owne trew trade, but oures saye pet that they mai for the honour of the Realme, doo cleane contrary, to oure great byllany slaū-

der

der ſpyte and ſhame, for yf ours
realme be Chriſtened right and
haue not the name for noughte,
we muſt cal him the beſt andeke
the wyſeſt, whiche with his blod
vs bought, and all his workes
and wordes alſo mayntayne ob-
ſerue and kepe, for therin onelye
can we eſpye the gootes from the
ſhepe, if it had ben glory to ỹ chri-
ſten communaltye byſhoppes to
be rych and ſo dyſguyſed, Chriſt
of his goodnes, nor his apoſtles
Iwys, wolde it haue cleare dyſ-
pyſed, but oures be but counter-
fait, men maye knowe them by
theyr frute, theyr greatnes ma-
keth them God to forgette, and
take Chriſtes mekenes in dyſpit
where yf they were poze and had
but lytle, they wold not deme the
outwarde face, but norysche the
ſhepe and them not stryke God a

mende

mende thē for his grace, why do thei claime chriſtes power, & wrā gle agaynſt him euery howr, in lyke ſo brutyſſhe as bene beaſtes lyuynge in delyte haunynge the poze in diſpyte & no God in their feaſtes, ſomme lyueth not in le= chery, for we cannot proue it in court nor in aſſyſe, thoughe we ſe it wyth oure eye, howe they haue wenches wydowes and wyues. ſo theyr proctozes are ſo bolde, ſo ſhamles, ſo graceles, and couy tous eke, that for a ſmall ſyluer or golde, their wytneſſe ſhall not be wozth a leke.

There was moze mercye in Nampaunce and Nero that ne= uer was good, then is nowe in many of them that wereth myter and furred hoode, they followe Chriſt thus that ſhed his bloode to heauen as boket in to the well

I muſte

I muste thus speake tho they be
wood, they shall haue stones the
truthe wyll tell they gyue theyr
almose to the rytche, to mayn-
teneres and men of lawe, for vnto
the lordes they wyll be lyche, beg
gers barnes I burne, I trow yt
Christ dyd teche suche maner of
playe, yf he lyued thus let them
me shende, the wot full well the
truthe I saye, but the deuel hath
foule them blende, they be so ro-
ted in riches, that Christes pouer
tye is forgotton, serued wyth so
many messe, that poore Christ is
no meate, poore people out of the
doze they shutte, they sette vp a
sygne for a saupoure, and when
God at hys dome shall syt, thys
they shall repent ful sore, vnneth
he mattens say, for countynge &
for court holeynge. And yet must
he Iangle lyke a Iaye, tho hys
mynde

mynde be of another thynge, he
wyll saye bothe Erle and kynge,
for fyndyng, of his fee, and gyue
vs nought where he hath his ly-
uynge, this is I trowe feble cha-
rytie, where we poore wretches in
heate and colde, do suffer paynes
and mani a wrong, they of our la
bours do heape vp gold, against
theyr founders they make them
stronge, we did found them, they
confounded vs, with their dispen
sacyons, with their non residence
they clerely robbe vs, by pluraly
tes totquotes & impropriacions.
Such vnproper gere was neuer
had before this generacyon, who
wyth their wyles eche man be-
gyles, with slyght and subtyl fas
shon, wolde God our kyng, wold
downe thē bryng, and take their
temporalities awaye, an impro-
priacion, or forty marke pencyon
were

were ynoughe for a poppyshe laye it is no meruel tho they ofte fall in that they take in hand, offices they haue, nether asketh aslaue. but hym that can vnderstande Goddes worde to ministre, and temporalties to order, either asketh a whole man, half a man is ynoughe to holde the ploughe, or kepe shepe in the felde, therfore can, they by no layze playe, bothe there offices welde.

This all the worlde layth, but none beleueth, except god open ȳ eyes, yt they raygne styl, they wil make vs at their wil, beleue their fables and lyes, what is at the courte I wot nere, but in the cōtrye both here and there, we haue monckes and fryrishe luskes, which tellig ȳ people ful playne, that all there popery shall vp agayne, thē selfe to no good buskes

Thes

These are oure shepherdēs euery
wher it is no maruel tho mottō be
dere, good shepardes ar so skant,
some go to the pot some dy of the
rotte, other fode they want, what
lerned monke or fryer, but onelye
poppyshe gere in his sodomitecall
lyfe, thus do they teache a brode,
with vnyformе accorde, bothe the
good man and the wyfe, all oure
counsell this muste knowe, thys
shrift they call I wot not howe,
for Christ he kenned nothynge of
theyr gere, Christ vnto Peter his
sinnes forgaue, and Mart Mag
delyn prest neuer shraue, yet must
we new doctryne learne, is nether
the olde testament good, nor yet
the newe in Christes blod, but we
must feare lawes of oure owne
makyng, which by man his owne
founde wayes, and suche pratye
playes, shal vs to the bleſſe bring.

we

we must come to mattens masse & euensonge, and harken them bable I wot not how longe, we vnderstand neuer a worde whether they vs curse, or do they worse, they saye euen what they lyste, yf they at the alter do not ryght patter, then worshipe we a false christ oure faythe is of theyr honestye, whose natur is by theyr father to lye.

As I haue shewed before, if the saye ryght it is God hole, yf they say wrong it is an Idol, to cause god to stryke vs for.

I was at masse not longe ago where the preest had for gotten in his challyce to do the wyne that shulde haue bene a god, the sellye solles knocke hande and breste, theyr belefe was fullye vpon the preest, they honored for God they wyst not what, so do they many a tyme

tyme mo, God forgaue them that causeth it so, it maketh me muche agast, for whether ỹ wine be good or no, whe they haue al their charnes I do, it restethe to proue at laste, wolde God we myght here what they do say, in our englyshe tonge they coulde not playe, but some of vs sholde espye, this causeth the to cloke what thei cã, that they maye closly lye, yf it be good geare, why shuld they feare, that I pooze Pears and other shulde vnderstande, this they kepe in bande, and it hyde in huther mother, we haue soules to saue, and heauen do craue, throughe the blod of the lambe vnspotted, whō here we eate in forme of bred, by faith that neuer fayled.

This hath bene the plowghemannes fayth euer sythe Joseph of Aramethee that buried Christe

in

in graue, was by gods good pro-
uysion, sent into this region, the
olde bryttons for to saue, I tell
you that wylbe harde to cause
hob wy hoggeherde my gossybe
and cramer the olde syre, to bele-
ue transsubstancyacyon, accident
without subiect and lyke luggel-
lyon wythout sworde or fyre, wht
che is a pretye beleuer, crepte in
withoute scrypture, euen lyke a
theefe, and murther agaynst gods
holy wyll, yf this fayth nede so be
stablysshed, to be Christes faythe
it maye be doubted, who came to
saue and not to kyll, for Iames
and Iohñ when thei went to Sa
maria, and the men of the cytye
wolde not receyue Christe in no
waye, they sayde shal we cõmand
the fyre them to destroye lyke as
at Elyas desyre. Christ retornyng
dyd answere them sharpely rebu
kynge them, and sayde certaynly

ye do not know whose spyrytes ye
are, the sonne of man, mens liues
wil spare, Christe them assigneth
ii. maner of spirites, the one that
suffrethe, the other that byteth.
This bytyng adder is ỹ serpẽtes
seede, who at the heart or hoodye
hysseth in dede, but the spyrite and
the soule hateth he neuer, of them
that to Christ wyll suerly cleaue.
Truly no such is he able to gre-
ue, for Christ at the lengthe shall
breake his head: shall hym & all
his captaynes leade, the spirit of
his mouth whiche is hys worde
certayne, hath ben his sworde al-
wayes whiche his enemyes hath
slayne. The other sword let them
vse that be not his, for stablyshe-
ynge Christe we knowe none but
this, we must be suffrers ỹ scrip-
ture sayethe playne, yf we entende
with Christ to rayne, the persecu-
tours we knowe howe they were
frome

from the begynnynge, & yet tary styl. The byshoppes and priestes kepynge Christ affarre, not wyllynge to receyue him but against theyr wyll, I speke not agaynste Iustice nor in power elles, but let them shake swordes wher wickednes dwelles, ẏ is (as I haue sayde before) to kepe the wolues frō our dore, who for theyr gaine theyr shepe gane byte, the mylke & woll and all is to lyte, to serue theyr lustes and gredy paunches but to the poore carkase the theues do lashe. And as the prophet sayth, truth in dede, they boyle ẏ fleshe as in a leade, thys iustice to mynistre swinke & swete, and you shall haue all poore Pyers can get, if you pul thē not downe they wyl cause to rebel in euerye contrey the papystes fel, consider that ye kyll him ẏ stealeth a horse & wyl you suffer him to lyue that

doth myckell worse, they robbe ȳ
poor people of theyr lyuely bread
they robbe christes folke of their
only foode, Judge not them here
tykes that breaketh mens sawes
and deme them not good mē that
brekes gods lawes, no no mens
inuencions rather must be heresy
for christ sayth in vaine w̄ mens
doctrine, do they worshyppe me,
and whom thei count most to des
pyse theyr decrees, ar such as wil
gladly followe no lyes, but rune
to theyr shepharde as fast as thei
can, besydes him they wyll heare
no other man, they do not knowe
the voyse of a straunger, therfore
wyll they neuer harken to other
these are sheperdes of Christes
shepe, and al such christ his owne
gan clepe, al such therfore herety
kes to deme, is Christ him selfe an
heretyke to esteme, to burne thē
is to burne him, so ment he by
saynge

saynge to Paule, o Saule, saule, why doest ÿ ꝑsecute me, and at ÿ dom he shal say to some, ÿ ye haue done to the lest of myne ye haue done it to me, I am the pastour I knowe my shepe, myne heres my voyse, my wordes thei kepe, I am the dore, euen I allone, he that cō meth not in by me, astray is gone Theues or such murtherers fel, my shepe wyl heare them neuer a dele, they robbe they slaye, and distroie and not cease thei sley vs in soules, pynynge vs to deade, because they wyll nether preache thy word, nor let vs scriptur read they dystroye vs with sterueship to bryng vs into drede, they spar kell vs a brode, to the mouthes of wolues, so are we swallowed vp wyth deuouryng gloses, and who maye saye that the maynte-ner of suche shephardes, is not the mayntener of theues & rob-

bers, Paule sayde there shoulde
be mẽ, that wold not allowe God
for to kenne, these wyll god geue
to mynd reprobate, to do ẏ thing
that he dyd hate, lyke Sodomy-
tes and to abbuse an other, with-
out regarde of the course of na-
ture, Increasynge in theyr wyc-
ked mynde, against god to be vn
kinde, fulfilled with al vnrightu
ousnes, whoredome craft and co
uytuousnes, ful of enuy slaugh-
ter and debat, tale bearers, backe
byters and full of discepte, euen
haters of god, disobedyẽt to their
parentes, to al men approbrious
nẽ without knowlege, breakers
of promyses, proude braggynge
and glorious, vnmerciful not py
tyfull, farre frome all kynde of
charytie, onles we be blynde, we
maye well fynde, that these oure
poppysshe be they, yf we know the
rightuous law, that al who such
thynge

thynges do, are worthy of death not only that worketh, but also ỹ assentythe thẽ to, beware of thys o Lordes, doubtles ye are vnder the wrathe of God, so manye of you as wyl loute & bowe, to geue thẽ youradueging rod, & you people al both gret & smal, that seeth it with your eye that in euery parysshe you about, they be sterne, thei be stout, thei prat thei cracke they lye, some be proude some be couetuouse, some be herde, some lewde, some be lecherous some be medlynge w̃ marchandise, some mayntayners of men with maistery, or stewardes, cownters or pleders, and serue god, in hipocrisie so followe they Judas, but vnto christ false traytors, they be false they be vengeable, & legyle men vnto christes name, thei be vnstable, to betraye theyr Lorde they thynke no shame, to serue God they

they be full lame, gods theues & falsly stele gods worde thei do defame. Antechrist they serue all, wh antechrist such shal fal, thei know thē seltes that thei do euel, agaist christes cōmandmēt, & a mend thē neuer they wyl, but serue Sathā bi one assēt, who saith soth he shal be shent, or speketh agaynst their false lyuing, God graunte vs all eyes to espye, eres to here & mouthes to speke, ẏ lernynge in herte to beleue trulye, oure wordes to goddes glory furth may breke, & vttryng al their lecheri, at ẏ laste leauing Babilon & al whorishnes eke may worshyp god in hert truly, lest God his wroth vp on vs do wreke.

God saue the kynge & speede the ploughe.
And sende the prelates care ynoughe.
ynoughe, ynoughe, ynoughe.

Geo. + Stevens